

The Path Of Pranayama



Dilip Rajeev

The
Path
Of
Pranayama

Dilip Rajeev

Copyright © 2012 Dilip Rajeev

All rights reserved.

ISBN:

“ **A**nd they who, making silent
sacrifice,
Draw in their breath to feed the flame.,,
And breathe it forth to waft the heart on
high.”

- Sir Arnold Translation, The Gita

T

he essential idea of Pranayama is to

guide the energies of the absolute, the unborn or the Soul plane, to flow through two channels, the Ida and the Pingala. The energies are guided from the crown charka space, such that the entire body gets filled with the Light of the Origin, the Silver Glow.

The body and the mind thus enters an ideal state, situated in the Divine.

Pranayama, this practiced with proper restraints, form a full path.

The path of pranayama is greatly suited for the young, and those who are yet o be married, who may follow brahmacharya.

T

his book is a practical guide which outlines a way of doing Pranayama.

Before embarking on an explanation of the technique, here are a few quotes from various authors on Pranayama.

The ideas and the concepts involved have evolved over the centuries.

In some ancient texts the word Prana refers to the Light of the Origin, the absolute, the flow from the absolute. The Yama means restrained movement. One essentially restrains those energies, say as they appear at the crown chakra space, and guide them to fill the body. In other eras the word Prana became associated with breath, with life and so forth. Thus emerged an

interpretation of pranayama as work with the breath.

The breath in ancient texts, have an idea different from the modern, It refers also to the life force, and etheric current, moving through various channels of the body. These channels being invisible to the naked eye, as they exist in a deeper matter-physical dimension.

The form of the body we see, is a reflection of etheric waves, perhaps more accurately described an interpretation of etheric waveforms, as the information is fed again into the Soul Plane.

The reader may gloss over these details. But, the world-form is thought a vibration layer on the Soul Plane, the Unborn plane. Which the plane of forms have form their foundation, the vibratory substratum, ether, the Soul plane is eternal and transcends. Union with the Soul plane, of own body were, in a sense the goal of yoga.

E

xcerpts on the idea of Pranayama

“ What is Pranayama? It is the stepping stone of the Yogi, or in other words the foundation, the helpmate of the Yogi in controlling his enemies—freeing him from diseases. The Pranayama is the means by which the Yogi masters levitation, walks upon the water, and also the means of living buried alive for years. Pranayama is the Master Key by which Yogis open the door of liberation, and master all the forces.

Pranayama is the best method for suffering humanity to overcome diseases, conquer fear, overcome nervousness or despondency. It opens the door of Blessed Peace, it gives hope to the hopeless, power to the poor, faith to the faithless. There is no other way to control the mind, as mind is nothing without desire or thought; desires and thoughts are nothing without Prana.

What is Prana? Prana is everything.

"Prana is Fire; Prana is the Sun; the Cloud; the Wind; Prana is the Killer of Demons; Prana is the Earth. It is what is and is not, immortal. Prana is the center of everything. "—Prasna Upanishad.

Prana is like the forces of electricity. Everything that moves is moved by Prana. Prana moves the lungs, then air goes in and out as breath. Prana is back of everything as force. The mind is lord of the senses and the organs—the Prana is lord of the mind: The mind is the motor—the Prana is the power that moves the motor.

The Prana is the great power of the Mother Kundalini. From the Prana there are born other Pranas, namely,—Apana, Samana, Vyana, and Udana. These are in the various parts of the body, but Prana is the power back of All and All.

How do Yogis control this power? By Pranayama. Prana is the Vital or life force—Yama, how to control it. This is why Yogis call Pranayama the stepping stone.

"When the breath is irregular, the mind wanders, but when the breath is under control the mind is also under control. Because of this, Yogis live as long as they want to."

"As long as the Nadis (nerves) are not pure, the Prana can not go through the Sushumna, and as long as Prana does not go through the Sushumna there is no success for the Yogi. As soon as the Nadis are purified, the Yogi succeeds in doing Pranayama, and then his body becomes slender and light. This is the sign of Pranayama success, for then the Prana goes through the Sushumna.

"There is no success without purification of the Nadis, and there is no purification of the Nadis without Pranayama.

"The Brahma (God of Creation), devotes himself to the practice of Pranayama, and is free from the fear of death.

"When Prana goes through the Sushumna, the mind becomes one-pointed. This is called Unmani Avastha (the steadiness of the mind).

"It is through the practice of Pranayama Yoga, that Yogi attains Sidhis (master over Nature's Forces, Levitation, etc.).

"By forcing the Prana downward and raising the Apana upward, the Yogi becomes young, though he be old in years."

is by the power of Pranayama that the Yogis do the wonderful feats of levitation, walking on water, etc. This is not their goal—they only want liberation—but there is no liberation without awakening the Kundalini.

If the busy people of the world will practice Pranayama just a few months, they will be happily surprised to see its effect upon the body and mind. The body will become light and active. Idleness will vanish like darkness before the light.

Pranayama is easy to practice

Any one can do it, the young, the old, diseased or maimed. It is the key to everlasting youth.

"Pranayama will have a wonderfully

soothing effect on one whenever they are at war with themselves. They will gain instantaneous peace. Is the world going hard with you? Do you feel you are losing out in the race of life? Then I say, practice Pranayama; after the practice you will emerge wonderfully renewed and renascent, ready to forge ahead in the battle of life, with new vigour, new faith in yourself and new hope. Are you face to face with a problem that requires a cool brain and clear thinking, profound and mature judgement? My advice to you is that before tackling the problem, attain mental poise by practicing Pranayama. There is nothing like it for giving poise, peace and balance. In the midst of the greatest stress and storm, in the thick of the battle, steady yourself for a supreme effort by practicing Pranayama. Practice

this daily without fail, and you will notice how marvelously, your mental, physical and spiritual powers, are developed. You will then always be master of yourself and of the situation. You will always have a tremendous amount of surplus energy, mentally, physically and spiritually, upon which to draw.

"This will make your life natural and peaceful, free from nervous exhaustion and worry, because it will enable you to keep your vital force of life ever renewed and reinforced. It will enable you to charge your battery, to electrify it every day. Today you resemble a small boat tossing on the waves of a stormy life without oars, at the mercy of wind and wave, always in danger of rocks and shoals. Practice Pranayama and you will plough thru the vast sea of life like

a giant dreadnought.

"Learn Pranayama—practice
Pranayama, and be master of yourself
and your circumstances."

-Gherwal, Pranayama, 1930.

Posture becoming established,
a Yogi, master of himself, eating salutary and
moderate food, should practise Prâñâyâma.

Respiration being disturbed, the mind becomes
disturbed. By restraining respiration, the Yogi gets
steadiness of mind

The breath does not pass through the middle
channel (*suśumnâ*), owing to the impurities of the
nâdîs. How can then success be attained, and how
can there be the unmanî avasthâ.

When the whole system of nâdîs which is full of
impurities, is cleaned, then the Yogi becomes able
to control the Prâña.

Therefore, Prâñâyâma should be
performed daily with sâtwika buddhi
(intellect free from raja(desire) and
tama(sloth) (or unnecessary activity and
sloth), in order to drive out the impurities
of the *suśumnâ*.

Sitting in the Padmâsana posture the Yogî should fill in the air through the left nostril (closing the right one); and, keeping it confined according to one's ability, it should be expelled slowly through the sûrya (right nostril). Then, drawing in the air through the sûrya (right nostril) slowly, the belly should be filled, and after performing Kumbhaka as before, it should be expelled slowly through the chandra (left nostril).

Inhaling thus through the one, through which it was expelled, and having restrained it there, till possible, it should be exhaled through the other, slowly and not forcibly.

If the air be inhaled through the left nostril, it should be expelled again through the other, and filling it through the right nostril, confining it there, it should be expelled through the left nostril. By practising in this way, through the right and the left nostrils alternately, the whole of the collection of the nâdîs of the yamîs (practisers) becomes clean, i.e., free from impurities, after months and over.

Kumbhakas should be performed gradually 4 times during day and night, i.e., (morning, noon, evening and midnight), till the number of Kumbhakas for one time is 80 and for day and night together it is

320.

The air should be expelled with proper tact and should be filled in skilfully; and when it has been kept confined properly it brings success.

- Hatha Yoga Pradipika, a 15th century text.

As long as the breath is restrained in the body, the mind is calm. As long as the gaze is between the eyebrows there is no danger of death. When all the channels have been purified by correctly performing restraints of the breath, the wind easily pierces and enters the aperture of the Sushumna.

At the end of the breath-retention in kumbhaka, make the mind free of support. Through practising yoga thus one attains the rajayoga state.

- Hatha Yoga Pradipika

"Now, we may consider pranayama, or breath

control. What has this to do with concentrating the powers of the mind? Breath is like the flywheel of your living machine. In a big engine you will find that the flywheel moves first and that motion is conveyed to finer and finer machinery until the most delicate and finest mechanism in the machine is set in motion. Breath is like that flywheel, supplying and regulating the motive power to everything in the body.

Consider that we know very little about our own bodies. We cannot know. Our attention is not discriminating enough to catch the very fine movements that are going on within. We can know of them only as our minds enter our bodies and become more subtle. To get that subtle perception, we must begin with the grosser perceptions, thus reaching the mysterious something which is setting the whole engine in motion. That is prana, the most obvious manifestation of which is the breath. Along with the breath, we slowly enter the body, which enables us to discover the subtle forces and how the nerve currents are moving throughout the body. When we perceive and learn to feel these forces, we begin to get control over them and the body.

The mind is also set in motion by the different nerve currents, bringing us to a state in which we have perfect control over body and mind, making both our servants. Knowledge is power, and to get this power we must begin at the beginning, the pranayama restraining the prana.” – Arthur Liebers, 1960.

Below is excerpted from the Mahabharata, one of the world's oldest epics,

"Vasishtha said, I shall tell thee what thou askest! Listen however, to me, O monarch, as I expound to thee the practices of Yoga separately. Contemplation, which constitutes an obligatory practices with Yogins, is their highest puissance . Those conversant with Yoga say that Contemplation is of two kinds. One is the concentration of the mind, and the other is called Pranayama (regulation of breath). Pranayama is said to be endued with substance; while concentration of mind is unendued with it.

One should devote the whole of his time to contemplation. With-drawing the senses from their objects by the aid of

the mind, one possessed of intelligence, having made oneself pure, should agreeably to the two and twenty modes of transmitting the Prana breath, unite the Jiva-soul with That which transcends the four and twentieth topic (called Ignorance or Prakriti) which is regarded by the wise as dwelling in every part of the body and as transcending decay and destruction. It is by means of those two and twenty methods that the Soul may always be known, as heard by us. It is certain that this practice of Yoga is his whose mind is never affected by evil passions. It is not any other person's. Dissociated from all attachments, abstemious in diet, and subduing all the senses, one should fix one's mind on the Soul, during the first and the last part of the night, after having, O king of Mithila, suspended the functions of the senses, quieted the mind by the understanding, and assumed a posture as motionless as that of a block of stone. When men of knowledge, conversant with the rules of Yoga, become as fixed as a stake of wood, and as immovable as a mountain, then are they said to be in Yoga. When one does not hear, and smell, and taste, and see; when one is not conscious of any touch; when one's mind becomes perfectly free

from every purpose; when one is not conscious of any thing, when one cherishes no thought; when one becomes like a piece of wood, then is one called by the wise to be in perfect Yoga. At such a time one shines like a lamp that burns in a place where there is no wind; at such a time one becomes freed even from one's subtle form, and perfectly united with Brahma. When one attains to such progress, one has no longer to ascend or to fall among intermediate beings. When persons like ourselves say that there has been a complete identification of the Knower, the Known, and Knowledge, then is the Yogin said to behold the Supreme Soul. While in Yoga, the Supreme Soul displays itself in the Yogin's heart like a blazing fire, or like the bright Sun, or like the lightning's flame in the sky. That Supreme Soul which is Unborn and which is the essence of nectar, that is seen by high-souled Brahmanas endued with intelligence and wisdom and conversant with the Vedas, is subtler than what is subtle and greater than what is great. That Soul, though dwelling in all creatures, is not seen by them. The creator of the worlds, He is seen only by a person endued with wealth of intelligence when aided by the lamp of the mind. He dwells on the other share of thick Darkness and transcends him called Iswara. Persons conversant with the

Vedas and endued with omniscience call Him the dispeller of Darkness, stainless, transcending Darkness, without attributes and endued therewith.

"This is what is called the Yoga of Yogins. What else is the indication of Yoga? By such practices do Yogins succeeded in beholding the Supreme Soul that transcends destruction and decay. This much that I have told thee in detail concerns about the science of Yoga. I shall now discourse to thee of that Sankhya philosophy by which the Supreme Soul is seen through the gradual destruction of errors. The Sankhyas, whose system is built on Prakriti, say that Prakriti, which is Unmanifest, is the foremost. From Prakriti, they say, O monarch, the second principle called Mahat, is produced. It is heard by us that from Mahat flows the third principle called Consciousness. The Sankhyas blessed with sight of the Soul say that from Consciousness flow the five subtle essence of sound, form, touch, taste, and scent. All these eight they call by the name of Prakriti. The modifications of these eight are sixteen in number. They are the five gross essence of space, light, earth, water, and wind, and the ten senses of action and of

knowledge including the mind. Men of wisdom devoted to the Sankhya path and conversant with all its ordinances and dispensations regard these four and twenty topics as embracing the whole range of Sankhya enquiry. That which is produced becomes merged in the producing. Created by the Supreme Soul one after another, these principles are destroyed in a reverse order. At every new Creation, the Gunas start into existence in the lateral order (as stated above), and (when Destruction comes) they merge, (each into its progenitor) in a reverse order, like the waves of the ocean disappearing in the ocean that gives them birth. O best of kings, this is the manner in which the Creation and the Destruction of Prakriti takes place. The Supreme Being is all that remains when Universal Destruction takes place, and it is He that assumes multifarious forms when Creation starts into life. This is even so, O king, as ascertained by men of knowledge. It is Prakriti that causes the Overpresiding Purusha to thus assume diversity and revert back to unity. Prakriti also herself has the same indications. Only fully conversant with the nature of the topics of enquiry knows that Prakriti also assumes the same kind of diversity and unity, for when Destruction comes she reverts into unity and when Creation flows she assumes

diversity of form. The Soul makes Prakriti, which contains the principles of production or growth, to assume manifold forms. Prakriti is called Kshetra (or soil). Transcending the four and twenty topics or principles is the Soul which is great. It presides over that Prakriti or Kshetra. Hence, O great king, the foremost of Yatis say that the Soul is the Presider. Indeed, it has been heard by us that in consequence of the Soul's presiding over all Kshetras He is called the Presider. And because He knows that Unmanifest Kshetra, He is, therefore, also called Kshetrajna (Knower of Kshetra). And because also the Soul enters into Unmanifest Kshetra (viz., the body), therefore he is called Purusha. Kshetra is something quite different from Kshetrajna. Kshetra is Unmanifest. The Soul, which transcends the four and twenty principles, is called the Knower. Knowledge and the object known are different from each other. Knowledge, again, has been said to be Unmanifest, while the object of knowledge is the Soul which transcends the four and twenty principles. The Unmanifest is called Kshetra. Sattwa (understanding), and also Iswara (the supreme Lord), while Purusha, which is the twenty-fifth principle has nothing superior to it and is not a principle (for it transcends all principles and is only called a principle

conventionally). This much O king, is an account of the Sankhya philosophy. The Sankhyas called the cause of the universe, and merging all the grosser principles into the Chit behold the Supreme Soul. Rightly studying the four and twenty topics along with Prakriti, and ascertaining their true nature, the Sankhyas succeed in beholding That which transcends the four and twenty topics or principles. Jiva in reality is that very Soul which transcends Prakriti and is beyond the four and twenty topics. When he succeeds in knowing that Supreme Soul by dissociating himself from Prakriti, he then becomes identifiable with the Supreme Soul. I have now told thee every thing about the Sankhya System truly. Those who are conversant with this philosophy succeed in attaining are subject to error have direct cognisance of Brahma. They that succeed in attaining to tranquility. Indeed, as men whose understanding are subject to error have direct cognizance of Brahma. They that succeed in attaining to that state have

never to come back to this world after the dissolution of their bodies; while as regards those that are said to be emancipate in this life, puissance, and that indescribable felicity which attaches itself to Samadhi, and immutability,

become theirs, in consequence of their having attained to the nature of the Indestructible. They who behold this universe as many (instead of seeing it as one and uniform) are said to see incorrectly. These men are blind to Brahma. O chastiser of foes, such persons have repeatedly to come back into the world and assume bodies (in diverse orders of Being). They who are conversant with all that has been said above become possessed of omniscience, and accordingly when they pass from this body no longer become subject to the control of any more physical frames. All things, (or the entire universe), have been said to be the result of the Unmanifest. The Soul, which is the twenty-fifth, transcends all things. They who know the Soul have no fear of returning to the world. ""

""Vasishtha said, I have thus far discoursed to thee on the Sankhya philosophy. Listen now to me as I tell thee what is *Vidya* (knowledge) and what is *Avidya* (Ignorance), one after the other. The learned say that that *Prakriti*, which is fraught with the attributes of Creation and Destruction, is called *Avidya*; while *Purusha*, who is freed from the attributes of Creation and Destruction and who transcends the four and twenty topics or principles, is called *Vidya*. Listen to me first as I tell thee what is *Vidya* among successive sets of other things, as expounded in the Sankhya philosophy. Among the

senses of knowledge and those of action, the senses of knowledge are said to constitute what is known as Vidya. Of the senses of knowledge and their object, the former constitute Vidya as has been heard by us. Of objects of the senses and the mind, the wise have said that the mind constitute Vidya. Of mind and the five subtle essences, the five subtle essences constitutes Vidya. Of the five subtle essences and Consciousness, Consciousness constitutes Vidya. Of Consciousness and Mahat, Mahat, O king, is Vidya. Of all the topics or principles beginning with Mahat, and Prakriti, it is Prakriti, which is unmanifest and supreme, that is called Vidya. Of Prakriti, and that called *Vidhi* which is Supreme, the latter should be known as Vidya. Transcending

Prakriti is the twenty-fifth (called Purusha) who should be known as Vidya. Of all knowledge that which is the Object of Knowledge has been said to be the Unmanifest, O king. Again, Knowledge has been said to be Unmanifest and the Object of knowledge to be that which transcends the four and twenty. Once more, Knowledge has been said to be Unmanifest, and the Knower is that which transcends the four and twenty. I have now told thee what is truly the import of Vidya and Avidya. Listen now to me as I tell thee all that has been said about the Indestructible, and the Destructible. Both Jiva and Prakriti have been said to be Indestructible, and both of them have been said to

be Destructible. I shall tell thee the reason of this correctly as I have understood it. Both Prakriti and Jiva are without beginning and without end or destruction. Both of them are regarded as supreme (in the matter of Creation). Those that are possessed of knowledge say that both are to be called topics or principles. In consequence of its attributes of (repeated) Creation and Destruction, the Unmanifest (or Prakriti) is called Indestructible. That Unmanifest becomes repeatedly modified for the purpose of creating the principle. And because the principles beginning with Mahat are produced by Purusha as well, and because also Purusha and the Unmanifest are mutually dependant upon each other, therefore is Purusha also, the twenty-fifth, called Kshetra (and hence Akshara or Indestructible). When the Yogin withdraws and merges all the principles into the Unmanifest Soul (or Brahma) then the twenty-fifth (*viz.*, Jiva or Purusha) also, with all those principles disappears into it. When the principles become merged each into its progenitor, then the one that remains is Prakriti. When Kshetrajna too, O son, becomes merged into his own producing cause then (all that remains is Brahma and, therefore) Prakriti with all the principles in it becomes Kshara (or meets with destruction), and attains also to the condition of being without attributes in consequence of her dissociation from all the principles. Thus it is that Kshetrajna, when his knowledge of Kshetra disappears, becomes, by his nature, destitute of

attributes, as it has been heard by us. When he becomes Kshara he then assumes attributes. When, however, he attains to his own real nature, he then succeeds in understanding his own condition of being really destitute of attributes. By casting off Prakriti and beginning to realise that he is different from her, the intelligent Kshetrajna then comes to be regarded as pure and stainless. When Jiva ceases to exist in a state of union with Prakriti, then does he become identifiable with Brahma. When, however, he exists united with Prakriti, he then, O king, seems to be different from Brahma. Indeed, when Jiva shows no affection for Prakriti and her principles, he then succeeds in beholding the Supreme and having once beheld Him wishes not to fall away from that felicity. When the knowledge of truth dawns upon him, Jiva begins to lament in this strain: Alas, how foolishly have I acted by falling through ignorance, into this frame composed of Prakriti like a fish entangled in a net! Alas, through ignorance, I have migrated from body to body like a fish from water to water thinking that water is the element in which alone it can live. Indeed, like a fish that does not know anything else than water to be its element, I also have never known anything else than children and spouses to be my own! Fie on me that through ignorance, I have been repeatedly migrating from body to body in forgetfulness (of the Supreme Soul)! The Supreme Soul alone is my friend. I have capacity for friendship with Him. Whatever be my

nature and whoever I may be, I am competent to be like Him and to attain an identity with Him. I see my similarity with Him. I am indeed, like Him. He is stainless. It is evident that I am of the same nature. Through ignorance and stupefaction, I have become associated with inanimate Prakriti. Though really without attachments, I have passed this long time in a state of attachment with Prakriti. Alas, by her was I so long subdued without having been able to know it. Various are the forms--high, middling, and low, that Prakriti assume. Oh, how shall I dwell in those forms? How shall I live conjointly with her? In consequence only of my ignorance I repair to her companionship. I shall now be fixed (in Sankhya or Yoga). I shall not longer keep her companionship. For having passed so long a time with her, I should think that I was so long deceived by her, for myself being really exempt from modification, how could I keep company with one that is subject to modification? She cannot be held to be responsible for this. The responsibility is mine, since turning away from the Supreme Soul I become of my own accord attached to her. In consequence of that attachment, myself, though formless in reality, had to abide in multifarious forms. Indeed, though formless by nature I become endued with forms in consequence of my sense of *meum*, and thereby insulted and distressed. In consequence of my sense of *meum*, concerning the result of Prakriti, I am forced to take birth in diverse orders of Being. Alas, though really

destitute of any sense of *meum*, yet in consequence of affecting it, what diverse acts of an evil nature have been committed by me in those orders which I took birth while I remained in them with a soul that had lost all knowledge! I have no longer anything to do with him who, with essence made up of consciousness, divides herself into many fragments and who seeks to unite me with them. It is only now that I have been awakened and have understood that I am by nature without any sense of *meum* and without that consciousness which creates the forms of Prakriti that invests me all around. Casting off that sense of *meum* which I always have with respect to her and whose essence is made up of consciousness, and casting off Prakriti herself, I shall take refuge in Him who is auspicious. I shall be united with Him, and not with Prakriti which is inanimate. If I unite with Him, it will be productive of my benefit. I have no similarity of nature with Prakriti!--The twenty-fifth, (*viz.*, Jiva), when he thus succeeds in understanding the Supreme, becomes able to cast off the Destructible and attain to identity with that which is Indestructible and which is the essence of all that is auspicious, Destitute of attributes in his true nature and in reality Unmanifest, Jiva becomes invested with what is Manifest and assumes attributes. When he succeeds in beholding that which is without attributes and which is the origin of the Unmanifest, he attains, O ruler of Mithila, to identify the same.

"I have now told thee what the indications are of what is Indestructible and what is Destructible, according to the best of my knowledge and according to what has been expounded in the scriptures. I shall now tell thee, according to what I have heard, as to how Knowledge that is subtle, stainless, and certain arises. Do thou listen to me. I have already discoursed to thee what the Sankhya and the Yoga systems are according to their respective indications as expounded in their respective scriptures. Verily, the science that has been expounded in Sankhya treatises is identical with what has been laid down in the Yoga scriptures. The knowledge, O monarch, which the Sankhya preach, is capable of awakening every one. In the Sankhya scriptures, that Knowledge has been inculcated very clearly for the benefit of disciples. The learned say that this Sankhya system is very extensive. Yogin have great regard for that system as also for the Vedas. In the Sankhya system no topic or principle transcending the twenty-fifth is admitted. That which the Sankhyas regard-as their highest topic of principles has been duly described (by me). In the Yoga philosophy, it is said that Brahma, which is the essence of knowledge without duality, becomes Jiva only when invested with Ignorance. In the Yoga scriptures, therefore, both Brahma and Jiva are spoken of."

"Vasishtha said, Listen now to me as I discourse to thee on Buddhas (Supreme Soul) and Abuddha (Jiva) which is the dispensation of attributes of Sattwa, Rajas, and Tamas. Assuming many forms (under the influence of illusion) the Supreme Soul, becoming Jiva, regards all those forms as real, In consequence of (his regarding himself identical with) such transformations, Jiva fails to understand the Supreme Soul, for he bears the attributes (of Sattwa and Rajas and Tamas) and creates and withdraws into himself what he creates. Ceaselessly for his sport, O monarch, does Jiva undergo modifications, and because he is capable of understanding the action of the Unmanifest, therefore is he called Budhyamana (the Comprehender). The Unmanifest or Prakriti can at no time comprehend Brahma which is really without attributes even when it manifests itself with attributes. Hence is Prakriti called Unintelligent. There is a declaration of the Srutis to the effect that if ever Prakriti does succeed in knowing the twenty-fifth (i.e., Jiva) Prakriti then (instead of being something differentiated from Jiva) becomes identified with Jiva who is united with her. (As regards, however, the Supreme Soul, which is ever disunited and dissociated, and which transcends the twenty-fifth Prakriti can never comprehend it). In consequence of this (viz., his attachment to or union with Prakriti), Jiva or Purusha, who is not manifest and which in his real nature is not subject to modifications, comes to be

called as the Unawakened or Ignorant. Indeed because the twenty-fifth can comprehend the Unmanifest, he is therefore, called Budhyamana (or Comprehender). He cannot, however, readily comprehend the twenty-sixth, which is stainless, which is Knowledge without duality, which is immeasurable, and which is eternal. The twenty-sixth, however, can know both Jiva and Prakriti, numbering the twenty-fifth and the twenty-fourth respectively. O thou of great effulgence, only men of wisdom succeed in knowing that Brahma which is Unmanifest, which inheres in its real nature to all that is seen and unseen, and which, O son is the one independent essence in the universe. When Jiva considers himself different from what he truly is (i.e. when he regards himself as fat or lean, fair or dark a Brahmana or a Sudra), it is only then that he fails to know the Supreme Soul and himself and Prakriti with which he is united. When Jiva succeeds in understanding Prakriti (and knowing that she is something different from him) then he is said to be restored to his true nature and then does he attain to that high understanding which is pure and stainless and which is concerned with Brahma. When Jiva succeeds, O tiger among kings, in attaining to that excellent understanding, he then attains to that Pure Knowledge (without duality) which is called the twenty-sixth or (Brahma). He then casts off the Unmanifest or Prakriti which is fraught with the attributes of Creation and Destruction. When Jiva succeeds in knowing

Prakriti which is unintelligent and subject to the action of the three attributes of Sattwa, and Rajas and Tamas, he then becomes destitute of attributes himself. In consequence of his thus understanding the Unmanifest (to be something different from him), he succeeds in acquiring the nature of the Supreme Soul. The learned say that when he is freed from the attributes of Sattwa and Rajas and Tamas and united in the nature with the Supreme Soul then does Jiva become identified with that Soul. The Supreme Soul is called Tattwa as well as Not-Tattwa, and transcends decay and destruction.

O giver of honours, the Soul, though it has the manifest principles (viz. the body) for its resting place, yet it cannot be said to have acquired the nature of those principles. The wise say that including the Jiva soul there are five and twenty principles in all. Indeed, O son, the Soul is not to be regarded as possessed of any of the principles (Mahat and the rest). Endued with Intelligence, it transcends the principles. It casts off quickly even that principle which is the indication of the Knowing or awakened one. When Jiva comes to regard himself as the twenty-sixth which is divested of decay and destruction, it is then that, without doubt, he succeeds by his own force in attaining to similarity with the twenty-sixth. Though awakened by the twenty-sixth which is Pure Intelligence, Jiva still becomes subject to Ignorance. This is the cause of Jiva, multifariousness (in respect of forms) as explained

in the Srutis and the Sankhya scriptures. When Jiva, who is endued with Chetana and Unintelligent Prakriti, loses all Consciousness of a distinct or individual Self, then does he, losing his multifariousness, resumes his Oneness. O ruler of Mithila, when Jiva, who is found to be in union with happiness and misery and who is seldom free from the consciousness of Self, succeeds in attaining to a similarity with the Supreme Soul which is beyond the reach of the understanding, then does he becomes freed from virtue and vice. Indeed, when Jiva, attaining to the twenty-sixth which is Unborn and Puissant and which is dissociated from all attachments, succeeds in comprehending it thoroughly, he himself becomes possessed of puissance and entirely casts off the Unmanifest or Prakriti. In consequence of understanding the twenty-sixth, the four and twenty principles seems to Jiva to be unsubstantial or of no value. I have thus told thee, O sinless one, according to the indication of the Srutis, the nature of the Unintelligent or Prakriti, and of Jiva, so also of that which is Pure Knowledge viz., the Supreme Soul, agreeable to the truth. Guided by the scriptures, variety and oneness are thus to be understood. The difference between the gnat and the Udamvara, or that between the fish and water, illustrates the difference between the Jiva-soul and the Supreme Soul. The Multiplicity and Oneness of these two are then understood in this way. This is called Emancipation, viz., this comprehension or

knowledge of oneself as something distinct from Unintelligent or Unmanifest Prakriti. The twenty-fifth, which resides in the bodies of living creatures, should be emancipated by making him know the Unmanifest or the Supreme Soul which transcends the understanding. Indeed, that twenty-fifth is capable of attaining to Emancipation in this way only and not through any other means, it is certain. Though really different from the Kshetra in which he resides for the time being, he partakes of the nature of that Kshetra in consequence of his union with it. Uniting with what is Pure, he becomes Pure. Uniting with the Intelligent, he becomes Intelligent. By uniting, O foremost of men, with one that is Emancipate, he becomes Emancipated. By uniting with one that has been freed from attachments of every kind, he becomes freed from all attachments. By uniting with one striving after Emancipation, he himself, partaking of the nature of his companion, strives after Emancipation. By uniting with one of pure deeds he becomes pure and of pure deeds and endued with blazing effulgence. By uniting with one of unstained soul, he becomes of unstained soul himself. By uniting with the One independent Soul, he becomes One and Independent. Uniting with One that is dependent on One's own Self, he becomes of the same nature and attains to Independence.

"--O monarch, I have duly told thee all this that is perfectly true. Candidly have I discoursed to thee on this subject, viz., the Eternal and Stainless and Primeval Brahma. Thou mayst impart this high knowledge, capable of awakening the soul, unto that person, O king, who though not conversant with the Vedas is nevertheless, humble and has a keen desire for acquiring the knowledge of Brahma. It should never be imparted unto one that is wedded to falsehood, or one that is cunning or roguish, or one that is without any strength of mind or one that is of crooked understanding, or one that is jealous of men of knowledge, or one that gives pain to others. Listen to me as I say who they are unto whom this knowledge may safely be communicated. It should be given to one that is endued with faith, or one that is possessed of merit, or one that always abstains from speaking ill of others, or one that is devoted to penances from the purest of motives, or one that is endued with knowledge and wisdom, or one that is conversant of the sacrifices and other rites laid down in the Vedas, or one that is possessed of a forgiving disposition, or one that is inclined to take compassion on and do good to all creatures; or one that is fond of dwelling in privacy and solitude, or one that is fond of discharging all acts laid down in the scriptures, or one that is averse to quarrels and disputes, or one that is possessed of great learning or one endued with wisdom or one possessed of forgiveness and self-restraint and tranquillity of

soul. This high knowledge of Brahma should never be communicated to one that is not possessed of such qualifications. It has been said that by imparting this knowledge to one that cannot be regarded as fit receptacle for holding it no advantage or good fruit can arise. Unto one that is not observant of any vows and restraints, this high knowledge should never be communicated even if he gives in exchange the whole Earth full of gems and wealth of every kind. Without doubt, however, O king, this knowledge should be given to one that has conquered one's senses. O Karala, let no fear be thine any longer, since thou hast heard all this regarding high Brahma from me today! I have discoursed to thee duly about high and holy Brahma that is without beginning and middle (and end) and that is capable of dispelling all kinds of grief. Beholding Brahma whose sight is capable of dispelling both birth and death, O king which is full of auspiciousness, which removes all fear, and which benefit, and having acquired this essence of all knowledge, cast off all error and stupefaction today! I had acquired this knowledge from the eternal Hiranyagarbha himself, O king, who communicated it to me for my having carefully gratified that great Being of every superior Soul. Asked by thee today, I have, O monarch, communicated the knowledge of eternal Brahma to the just as I had myself acquired it from my teacher. Indeed, this high knowledge that is the refuge of all persons conversant with Emancipation

has been imparted to thee exactly as I had it from Brahman himself!"

"Bhishma continued, I have thus told thee of high Brahma agreeably to what the great Rishi (Vasishtha) had said (unto king Karala of Janaka's race), by attaining to which the Twenty-fifth (or Jiva) has never to return. Jiva, in consequence of his not knowing truly the Supreme Soul which is not subject to decay and death, is obliged to frequently come back into the world. When, however, Jiva succeeds in acquiring that high knowledge, he has no longer to come back. Having heard it, O king from the celestial Rishi, I have, O son, communicated to thee high knowledge productive of the highest good. This knowledge was obtained from Hiranyagarbha by the high-souled Rishi Vasishtha. From that foremost of Rishis, viz., Vasishtha, it was acquired by Narada. From Narada I have acquired that knowledge which is truly identifiable with the eternal Brahma. Having heard this discourse of high import, fraught with excellent words, do not, O foremost of the Kurus, yield any longer to grief. That man who knows Kshara and Akshara becomes freed from fear. He, indeed, O king, is obliged to cherish fear who is destitute of this knowledge. In consequence of Ignorance (of Brahma), the man of foolish soul hath repeatedly to come back into this world. Indeed,

departing from this life, he has to be born in thousands and thousands of orders of Being every one of which hath death in the end. Now in the world of the deities, now among men, and now among intermediate orders of Being, he has to appear again and again. If in course of time he succeeds in crossing that Ocean of Ignorance in which he is sunk, he then succeeds in avoiding rebirth altogether and attaining to identity with the Supreme Soul. The Ocean of Ignorance is terrible. It is bottomless and called the Unmanifest. O Bharata, day after day, creatures are seen to fall and sink in that Ocean. Since thou, O king, hast been freed from that eternal and limitless Ocean of Ignorance."

- The Mahabharata

"Why is it that many Jivanmuktas (emancipated persons) do not have higher psychic powers developed, such as levitating in the air, etc.?", asked Ram.

Rishi Vashisht replied: "Those whose wisdom is not pure, but desire psychic powers are slaves of the world. The higher psychic powers are developed through Mantras, Postures, Mudras, etc., but the true Jnani (truth seeker) does not seek or need the higher psychic powers. The truth seeker will ever try to attain the true vision of the Atma. The Jnani always tries to rest in wisdom but never goes in quest of psychic powers, levitation, etc.. Desire for worldly things or possessions are mere Maya (illusion).

"These Jnanis (truth seekers) who have risen above Maya (illusion) will never sink into it again. Jnanis who desire psychic power may develop it by Mantras, Postures, Mudras, etc., but psychic powers in their development will never bring beneficent liberation. That is the goal of the true Jnani (truth seeker). Desire for psychic powers tends to bondage; for that reason it will never appeal to the truth seeker.

"To those who have given up all desires, the Atma Jnana (Wisdom of Self) will arise without any doubt. But those who are after Sidhas (psychic powers) only, which is the seed of desire, will never attain Atma (the Self) ."

"Please explain the secret of the Yogis who live as long as a Kalpa", (4,380,000 years) asked Ram, of Rishi Vashisht.

The Master answered: "As long as Prana is moving, the Yogi is moving, but When movement or Prana ceases, the Yogi becomes as immovable as a rock. Those Yogis who can control Prana (vital force) may live as long as they desire. By controlling Prana (vital force), the mind also is controlled, externally and internally. He who controls Prana and mind arrests old age and death. Old age and death will never come near him. As the body becomes spiritualized, it will never retrograde.

"Those Yogis only can be said to have found the Reality, who always follow the path of Atma Jnani (wisdom of the Self). They, who have given up all their desires and have been liberated from mental bonds, are free."

"By giving up all desires, the mind is merged into its Reality; then what becomes of the four gunas (qualities)?" asked Ram, of the Master.

Rishi Vashisht answered: "There are two ways in which the mind may be controlled, as the mind consists of the formless and the formed. By controlling the Rupa (with form) mind, one will bring about the Jivanmukti state (embodied emancipation or liberation in this life). By controlling Arupa (formless) mind, one will bring the Videhmukti state (emancipation of the Soul).

"Uncontrolled Rupa (with form) mind, generates all kinds of pain. But by control bliss will come. You must master Rupa (with form) mind, as it identifies itself with matter. Then it is not able to find its Reality, and therefore it brings pain. This form mind is the ego. This form mind is ever involved in pleasures and pain. It is the seed of Maya (illusion). This will give you the idea of the Rupa (with form) mind.

"Now I will deal with the controlling of the mind. Please listen. It is said by the wise that the fruitless mind can be controlled by looking with equal eyes upon all, and not being affected by pleasure or pain. As the mountain is not affected by the storm,

also one is able to retain his poise in the presence of riches or poverty, joy or sorrow. Of such a person it may be said; he has control over his mind; he has overcome ignorance, which is the lower mind itself. Through control it brings out high spiritual intelligence. Such a mind does not subject itself to rebirth. By the desires of the four gunas (qualities), one will come to the state which belongs to the Jivanmukta (embodied emancipation) or (liberation) in this life.

"This Rupa (with form) mind, is the destroyer of the peace of mind. In this mind the four gunas (qualities) will grow as the lotus in the lake. By controlling the Arupa (formless mind), one may gain the state of Videhmukti (emancipation of the soul.) This state will be attained by overcoming the four gunas (qualities) known as: Sattva (truthfulness), Raja (ambition for name and fame), Tamas (evildoing), etc..

"There is no other way of controlling the Arupa (formless) mind, than doing away with differences. The Brahmic state is that in which one does not see differences. What has or has not been, that which has or has not qualities, which has or has not wealth, contentment or discontentment, light or darkness, day or night.

"This state is the home of those who have conquered all desires toward this universe. One becomes like Akasa (ether) or air, which is not affected, but takes odors. These great Yogis, living as if their bodies were Akasa (ether) are in the Brahmic state, that is all bliss. Pain, pleasure, name or fame does not affect them in any way. These great ones have controlled their minds."

"What is its seed? "What is the seed of this seed? And what is the seed of the last one?", asked Ram. "Please explain to me."

Rishi Vashisht answered: "The body is the first seed, it generates all pleasure and pain. It gives rise to the ever revolving Samsara (universe). The seed of this seed is the mind, which always pursues the track of desires and is the cause of pleasure and of pain, birth and death. By the mind, hosts of bodies are generated, which seem to exist though they do not exist. It enjoys these bodily objects as in a dream.

"To this mind, which is always surrounded or encircled by the worldly action, there are two seeds. One is desire, the other is Prana (life force). These are the four seeds. O Ram, the all-pervading

one wisdom becomes the visible wisdom, by the motion of Prana (life force). If this Prana (life force) stopped expanding in every direction, then it would attend one's welfare and progress.

"The intelligence becomes attached to the visible world by desire. The visible world is the root of all misery. If the intelligence could always remain in the dreamless state, without lapsing into the dreaming state, that would be the real Nirvana or the Atma. It would result in liberation, or freedom from rebirth.

"If the desire for sensual objects, which arise through the Prana movement are gradually controlled, the accumulation of these thoughts will constitute mind. With such a mind alone, people live in this world. For controlling this kind of mind, the wise and the Yogi practice or perform Pranayama. Pranayama is the practice of controlling Prana (life force) and concentration. The wise say, that the benefit of control of the Prana (vital force) brings the equality of mind—the ability to look upon all as one. This generates blessed joy and not pain.

"The seed of the mind seed is the ego, which with its partner, desire, enjoys the external objects. The desires make people slaves of the sensual objects. The power of true discrimination is developed through firm determination. If this power is lost, the ego or false self binds itself to the mercy of desires, which make it see, that which is real as unreal and regards that which is unreal, as the real. The power of desire makes everything appear in an illusory light. This mind is most disgraceful, as it identifies the "T" with that which is not "I". Through this mind, old age, death and birth are brought about.

"As the oscillating of the mind arises through its confusion with objects, birth and death, also arise. It is only when this mind is subdued and has no more attraction or repulsion toward objects, that it will cease oscillating.

"If thoughts are controlled by giving up desires, the result will surely be peace of mind. If there is no desire for worldly things, then how can this mind go roaming in the sky? O Ram!

"I think so long as sensual thought exists in the mind, so long will desires remain. The idea of their reality, and the enjoyment of pleasure therein, can

be said to be the thought of the mind. All thought or desire makes karma.

"How can mind oscillate in the wise, who are purer than ether, and have risen above desires? It is said, that the realization of Reality by one who understands true discrimination, is that he is not in this material world, and the world is all Maya (illusion), made by the mind.

"The wise say that the mind denudes itself of its form, even though engaged in actions. When mind has dissolved all things into itself, then it becomes as cool and refreshing as ambrosia. Those Jivanmuktas (liberated in this life) who have freed themselves from desires, will live to wear out their past karma. Those Jivanmuktas are in possession of pure desires, without any pain or rebirth. It is these emancipated ones, whose minds have found the Reality of Being, and have reached the highest wisdom. It is these Jivanmuktas (bodily emancipated) who, when they give up the body, attain the highest state, as they are the lofty ones.

"The two seeds of mind as has been stated before, are the desires, and the movement of Prana, and if one of them is controlled, both are controlled. By

desire, Prana is moved, and by Prana desire is moved. Therefore, we may say that these seed motions of Prana and desire are the dried fruits of the mind, and their roots are in the external world. Hence, if they are released from the external world, then the movement of Prana and desires are also controlled. The mental actions are the seeds of the eternal world. If the intelligence does not play its part in the external world, then the external world will cease to exist. As the sesame oil cannot exist without the sesame seed, so the existence of the external and the internal are not different.

"The awakening of pure wisdom will produce a kind of creation, through which pure wisdom will see in itself the external objects. As in a dream, though one forgets himself, still he sees things in himself by some inherent power: so the external is known by mental knowledge. Those who by their knowledge of discrimination control this reflected mind, whether they have analyzed it or not, will also control disease and death. It is the non-control of the reflected of the external, that puts us into the great universe, but through its control the goal is attained. Who can say that the external does not bring great pain upon us, O Ram?

"Through the absence, of the external and the

nonrelation of objects, arises divine bliss. You may stop your mind from oscillating, give up all love for worldly enjoyment, forget the objective world, and still not be in a dull state. Thou art above the Paramatma (universal soul). In the wisdom state, the external is not seen. This is true, without doubt.

Ram asked: "How can non-intelligence arise, where there is no visible or external? How can the external or visible vanish, from where there is no wisdom?"

'Master Vashisht answered: "Atma (the self) is the All-pervading One, without any attraction. It has no power of knowing nor not-knowing. Any inert object is without the visible or intelligence. If Atma attains, then that wisdom will not be mixed with the visible or objective. It will stand alone. Though engaged in all actions, it will not be affected by the visible or objective. He, alone, is the Jnani (True wise); he alone, is the Jivanmukta (emancipated). Such a person by controlling all desires is as a child in intelligence. At this stage when all external subjects are given up, he attains full Atmic Wisdom, without any mental knowledge. Then he will not be attached to any object, but liberated front pain through Divine Bliss, or Samadhi. He will have all bliss. A truth seeker should always cling to such meditation, without longing for the

unreal, and he will always enjoy himself in his own Blessed Atma, whether walking, talking or working. He will be above all of those conditions, as they have no attraction for him. He is not attracted by the external with its enjoyment, but lives in consciousness of perfect bliss.

"Understand thoroughly this wisdom, and you become conscious of the truth that you are the All-pervading Wisdom itself, after rising above the sea of pain, although engaged in worldly activities.

"To this wisdom the Eternal Absolute is the seed. Out of this One-ness, wisdom arises as the light from a flame. The One-ness has two appearances. Now, I shall explain them; jars, vases and other objects appear to be different, but still they are all one, as they are all made of earth. The seat of the Truth is in One-ness alone, non-dual, without any attributes. Therefore, you should be free from the three elements—time, space, and causation, and sink thyself into the Eternal Absolute. Time, space and causation seem to be three different elements in their action, but they belong to One-ness. These three elements are the cause of creating diversified action, in this world.

"Meditate alone upon the Non-dual or One-ness which is common to all. You may pervade everywhere with the Self-bliss, that which is the goal of One-ness. That state is the seed of this pure One-ness. From this One-ness the universal consciousness arises. From this point all thought of doubt vanishes, and one gains a blessed consciousness, of ever present joy. This is the primal seed, but there is no seed to the state of Pure Wisdom. He, who is capable of holding the Pure Wisdom without wavering, will never sink himself into illusion. This is the cause of all, but it is a causeless cause, it is the essence of all, but there is no essence to it.

'In this great glass (the Self), all things will appear as images, as do the trees in the bank of a lake, where they are reflected in the water. This is the Pure One. It alone is the ageless; it alone is the Atmic Reality. By attaining this state, the mind will become peaceful. May you, after realizing it firmly, become that Atma. May you attain that Nirvanic state."

Ram said to the Master: "Thou hast been kind enough to explain about the nature of four seeds. With what effort, can one attain that state of bliss and wisdom?"

Master Vashisht replied: "By proper efforts in the direction of overcoming those seeds, and the cause of the pains, which I have explained, the state of bliss and wisdom may be attained. To reach that state is the highest of all other states, and is the common goal of all. You will have to give up the entire host of desires, for if any are left lingering with you, it may be a hindrance to your progress. Realize your Higher Self, and at that very moment, you will have attained that highest state. Should that One-ness, just referred to, be first attained by you, then, with a little more effort you will attain the highest state. Therefore, direct your meditation toward attainment of this state of One-ness, and the rest will follow.

"O Ram, it is difficult indeed, to reach this blissful state, as long as one clings to the external world. With all your might you should endeavor to give up the idea of duality and desires, then, all mental discord, disease and pain will vanish. One will find it as difficult to control the desires, as to remove the mountain. As long as the desires are not controlled, the mind will be uncontrolled. As long as the mind is not mastered, so long desires will not be mastered, as they are one. As long as Pure Wisdom has not arisen, so long the desires will be

uncontrolled. Pure Wisdom, the controlling power of mind and mastery of desires, is naturally dependent upon no other cause than it-self, for its control or mastery. It is by effort of his will, that the Yogi walks in the right path."

- Vasishta Yoga

'Some regard Brahman as a tree. Some regard Brahman as a great forest. Some regard Brahman as unmanifest. Some regard it as transcendant and freed from every distress. They think that all this is produced from and absorbed into the unmanifest. He who, even for the short space of time that is taken by a single breath, when his end comes, becomes equable, attaining to the self, fits himself for immortality. Restraining the self in the self, even for the space of a wink, one goes, through the tranquillity of the self, to that which constitutes the inexhaustible acquisition of those that are endued with knowledge. Restraining the life-breaths again and again by controlling them according to the method called Pranayama, by the ten or the twelve, he attains to that which is beyond the four and twenty. Thus having first acquired a tranquil soul, one attains to the fruition of all one's wishes. When the quality of Goodness predominates in that which arises from the Unmanifest, it becomes fit for immortality. They who are conversant with Goodness applaud it highly, saying that there is nothing higher than Goodness. By inference we know that Purusha is dependent on Goodness. Ye best of regenerate ones, it is impossible to attain to

Purusha by any other means. Forgiveness, courage, abstention from harm, equability, truth, sincerity, knowledge, gift, and renunciation, are said to be the characteristics of that course of conduct which arises out of Goodness. It is by this inference that the wise believe in the identity of Purusha and Goodness. There is no doubt in this. Some learned men that are devoted to knowledge assert the unity of Kshetrajna and Nature. This, however, is not correct. It is said that Nature is different from Purusha: that also will imply a want to consideration. Truly, distinction and association should be known (as applying to Purusha and Nature). Unity and diversity are likewise laid down. That is the doctrine of the learned. In the Gnat and Udumbara both unity and diversity are seen. As a fish in water is different from it, such is the relation of the two (viz., Purusha and Nature). Verily, their relation is like that of water drops on the leaf of the lotus."

..

" Well then, I shall declare to you what you ask. Learn what was told by a preceptor to a disciple that came unto him. Hearing it all, do you settle properly (what it should be). Abstention from harming any creature is regarded as the foremost

of all duties. That is the highest seat, free from anxiety and constituting an indication of holiness. The ancients who were beholders of the certain truth, have said that knowledge is the highest happiness. Hence, one becomes released of all sins by pure knowledge. They that are engaged in destruction and harm, they that are infidels in conduct, have to go to Hell in consequence of their being endued with cupidity and delusion. Those who, without procrastination, perform acts, impelled thereto by expectation become repeatedly born in this world and sport in joy. Those men who, endued with learning and wisdom, perform acts with faith, free from expectations, and possessed of concentration of mind, are said to perceive clearly. I shall, after this, declare how the association and the dissociation takes place of Kshetrajna and Nature. Ye best of men, listen. The relation here is said to be that between the object and the subject. Purusha is always the subject; and Nature has been said to be the object. It has been explained, by what has been said in a previous portion of the discourse where it has been pointed out, that they exist after the manner of the Gnat and the Udumbara. An object of enjoyment as it is, Nature is unintelligent and knows nothing. He, however, who enjoys it, is said to know it.

Kshetrajna being enjoyer, Nature is enjoyed. The wise have said that Nature is always made up of pairs of opposites (and consists of qualities).

Kshetrajna is, on the other hand, destitute of pairs of opposites, devoid of parts, eternal, and free, as regards its essence, from qualities. He resides in everything alike, and walks, with knowledge. He always enjoys Nature, as a lotus leaf (enjoys) water. Possessed of knowledge, he is never tainted even if brought into contact with all the qualities. Without doubt, Purusha is unattached like the unsteady drop of water on the lotus-leaf. This is the certain conclusion (of the scriptures) that Nature is the property of Purusha. The relation between these two (viz., Purusha and Nature) is like that existing between matter and its maker. As one goes into a dark place taking a light with him, even so those who wish for the Supreme proceed with the light of Nature. As long as matter and quality (which are like oil and wick) exist, so long the light shines. The flame, however, becomes extinguished when matter and quality (or oil and wick) are exhausted. Thus Nature is manifest; while Purusha is said to be unmanifest. Understand this, ye learned Brahmanas. Well, I shall now tell you something more. With even a thousand (explanations), one that has a bad understanding succeeds not in

acquiring knowledge. One, however, that is endued with intelligence succeeds in attaining happiness, through only a fourth share (of explanations). Thus should the accomplishment of duty be understood as dependent on means. For the man of intelligence, having knowledge of means, succeeds in attaining to supreme felicity. As some man travelling along a road without provisions for his journey, proceeds with great discomfort and may even meet with destruction before he reaches the end of his journey, even so should it be known that ill acts there may not be fruits. The examination of what is agreeable and what is disagreeable in one's own self is productive of benefit. The progress in life of a man that is devoid of the perception of truth is like that of a man who rashly journeys on a long road unseen before. The progress, however, of those that are endued with intelligence is like that of men who journey along the same road, riding on a car unto which are yoked (fleet) steeds and which moves with swiftness. Having ascended to the top of a mountain, one should not cast one's eyes on the surface of the earth. Seeing a man, even though travelling on a car, afflicted and rendered insensible by pain, the man of intelligence journeys on a car as long as there is a car path. The man of

learning, when he sees the car path end, abandons his car for going on. Even thus proceeds the man of intelligence who is conversant with the ordinances respecting truth and Yoga (or Knowledge and Devotion). Conversant with the qualities, such a man proceeds, comprehending what is next and next. As one that plunges, without a boat, into the terrible ocean, with only one's two arms, through delusion, undoubtedly wishes for destruction; while the man of wisdom, conversant with distinctions, goes into the water, with a boat equipt with oars, and soon crosses the lake without fatigue, and having crossed it attains to the other shore and casts off the boat, freed from the thought of meum. This has been already explained by the illustration of the car and the pedestrian. One who has been overwhelmed by delusion in consequence of attachment, adheres to it like a fisherman to his boat. Overcome by the idea of meum, one wanders within its narrow range. After embarking on a boat it is not possible in moving about on land.

Similarly, it is not possible in moving about on water after one has mounted on a car. There are thus various actions with regard to various objects. And as action is performed in this world, so does it result to those that perform them. That which is void of smell, void of taste, and void of touch and

sound, that which is meditated upon by the sages with the aid of their understanding, is said to be Pradhana. Now, Pradhana is unmanifest. A development of the unmanifest is Mahat. A development of Pradhana when it has become Mahat is Egoism. From egoism is produced the development called the great elements. And of the great elements respectively, the objects of sense are said to be the developments. The unmanifest is of the nature of seed. It is productive in its essence. It has been heard by us that the great soul has the virtues of a seed, and that is a product. Egoism is of the nature of seed and is a product again and again. And the five great elements are of the nature of seed and products. The objects of the five great elements are endued with the nature of seed, and yield products. These have Chitta for their property. Among them, space has one quality; wind is said to have two. Light, it is said, is endued with three qualities; and water as possessed of four qualities. Earth, teeming with mobiles and immobiles, should be known as possessed of five qualities. She is a goddess that is the source of all entities and abounds with examples of the agreeable and the disagreeable. Sound, likewise touch, colour, taste, and smell numbering the fifth,-these are the five qualities of earth, ye foremost of

regenerate persons. Smell always belongs to earth, and smell is said to be of various kinds. I shall state at length the numerous qualities of smell. Smell is agreeable or disagreeable, sweet, sour, pungent, diffusive and compact, oily and dry, and clear.

Thus smell, which belongs to the earth, should be known as of ten kinds. Sound, touch, likewise colour, and taste have been said to be the qualities of water. I shall now speak of the qualities of Taste. Taste has been said to be of various kinds. Sweet, sour, pungent, bitter, astringent, and saline likewise. Taste, which has been said to appertain to water, is thus of six varieties. Sound, touch, and likewise colour,--these are the three qualities which light is said to be possessed of. Colour is the quality of light, and colour is said to be of various kinds. White, dark, likewise red, blue, yellow, and grey also, and short, long, minute, gross, square and circular, of these twelve varieties in colour which belongs to light. These should be understood by Brahmanas venerable for years, conversant with duties, and truthful in speech. Sound and touch should be known as the two qualities of wind. Touch has been said to be of various kinds. Rough, cold and like wise hot, tender and clear, hard, oily, smooth, slippery, painful and soft, of twelve kinds is touch, which is the quality of wind, as said by

Brahmanas crowned with success, conversant with duties, and possessed of a sight of truth. Now space has only one quality, and that is said to be sound. I shall speak at length of the numerous qualities of sound. Shadaja, Rishabha, together with Gandhara, Madhyama, and likewise Panchama; after this should be known Nishada, and then Dhaivata. Besides these, there are agreeable sounds and disagreeable sounds, compact, and of many ingredients. Sound which is born of space should thus be known to be of ten kinds. Space is the highest of the (five) elements. Egoism is above it. Above egoism is understanding. Above understanding is the soul. Above the soul is the Unmanifest. Above the Unmanifest is Purusha. One who knows which is superior and inferior among existent creatures, who is conversant with the ordinances in respect of all acts, and who constitutes himself the soul of all creatures, attains to the Unfading Soul." — The Mahabharata

The Practical Technique

One should keep a clear environment for the practice of pranayama.

It is a good idea to discard unessential things, and have a home environment inspired by Zen.

T

he Posture

For the technique described here, the practitioner of pranayama should lie down, on the back, on a comfortable bed, head supported by a pillow – the position should be one that feels easy, and in a natural way – relaxed.

K

Keep both arms on either side of the body, palms facing down, and the body is relaxed and straight. There should be a natural space between the arms and the body. The palms face down in a natural way, without holding a sense of tension.

K

Keep the soles of the feet resting on the bed, and the legs thus would be bent at the knees. The thighs of the two legs should adopt a natural V form, devoid of a sense of artificial effort.

T

he body should feel relaxed and natural.

T

he breathing technique and meditation

Adopt the posture described earlier.

Visualize a Bright White light, or Silver Flow, at the top of the head, imagine this to be the Light of the Origin of the Universe.

Now, with the thumb of the right hand, seal the right nostril, and breathe in deep through the left nostril – naturally, but deep, and not with too much effort.

Now seal both nostrils, with the thumb and the forefinger – sealing the air inside the lungs. Direct the energy in the air, and the light at the top of the head, down to the base of the spine. In this state of visualization and effort, the air is held in the lungs for a while that feels easy and effortless.

Next, breathe out the air, through the right nostril. While doing so, keep the left nostril sealed with the right thumb.

Now, after breathing out, breathe in again through the right nostril itself, keeping the left one sealed. And proceed to the step where the breath were held, with both nostrils sealed,

doing the same visualization, while holding the breath.

Finally, breathe out through the left nostril, while the right nostril is kept sealed with the thumb.

The breathing in through the left nostril, holding of breath and visualization, the breathing out through the right nostril, and breathing in through the right nostril itself again, again holding the breath with both nostrils sealed, and breathing out through the left, these together form a round of pranayama.

Note, that when breathing out, the Light visualized at the top of the head travels along either channel, Ida and Pingala, to the base of the spine. Ida and pingala are two sides of an 8 shaped channel, Ida is bonded to the left nostril, while Pingala is bonded to the right nostril. Both these channels travel in an 8 form, crossing over to the other side of the body and bonding to the base of the spine.

After completing a round of the pranayama, bring the right hand back to the side of the body, as in the natural starting posture, palm facing down. After resting the palm, contract the muscles at the base of the spine, visualizing a sparking the two energies deposited there. Then, do 4 rounds of deep and natural breaths filling the body the with the Silver light that were sparked. A deep and natural inbreath followed by a natural deep outbreak is to be counted as one round of breath. Feel free to relax between each of the four breaths, while breathing naturally. Contact the muscles at the lower portion of the spine, before each such round of breath, generating a new sparkle, and filling the body with the Silver sparkle.

Next, meditate for anywhere between 40 seconds and 4 minutes on the light in the head-space. One may visualize the light fill the head-brain and naturally rest the awareness wherever the Light is brightest. This would at times be inside the head, the forehead chakra, or often between the eyebrows. Keep the attention steady on the light.

There is an anchoring on the Light and thus the Soul, achieved - an anchoring of the body on the Light, a sense of centering and being rooted in the Light of the Soul is part of the experience. The goal is to fuse the body and the Light of the Soul as One.

Once this is done, start the next round of Pranayama – do 4 such rounds to start with. Gradually proceed to a greater number - for regular steady effort, 8 rounds before bed, and first thing on waking up, is good.

